A U M

Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same.—Bhagavad-Gita, Chap. 2.

THEOSOPHY

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H. P. B. ∴

A LION-HEARTED COLLEAGUE PASSES

"On the shore stood Hiawatha,
Turned and waved his hand at parting;
On the clear and luminous water
Launched his birth canoe for sailing,
From the pebbles of the margin
Shoved it forth into the water;
Whispered to it, 'Westward! Westward!'
And with speed it darted forward.
And the evening sun descending
Set the clouds on fire with redness,
Burned the broad sky, like a prairie,
Left upon the level water
One long track and trail of splendor,
Down whose stream, as down a river,
Westward, Westward Hiawatha
Sailed into the fiery sunset,
Sailed into the purple vapors,
Sailed into the dusk of evening.

* * *

Thus departed Hiawatha,
Hiawatha the beloved, * * *
To the Islands of the Blessed."

THAT which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H. P. B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India."

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society—the London Lodge—the leaders of which thought it should work only with the upper and cultured classes. The effect of H. P. B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer,* there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doctrine,* the *Key to Theosophy,* and the *Voice of the Silence,* and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England and America—should have active centres of Theosophical work. This determina-

tion was expressed to me before the attempt made by the Psychical Research Society on her reputation,—of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *expose*—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being fulfilled.

Much has been said about her "phenomena," some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles" which cannot be proved to a sceptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day, the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against. WILLIAM Q. JUDGE.

(The foregoing article was first published by Mr. Judge in the *Path* for June, 1891.)

SOME UNAVOIDABLE DEDUCTIONS

IN the November number of this magazine there appeared a reprint of Mme. H. P. Blavatsky's first letter to the American Theosophists, and in the April issue, some comments on the same. The second letter appeared in the December issue, upon which the following is offered.

The date of the letter is April 7th, 1889, and speaks that it is "fitting and right that we should all review the position which we have assumed." If fourteen years called for a review at a period when there was but *one* Society, surely a greater need exists *now* when there are many and divergent ones.

A wide acquaintance with members of the various theosophical organizations discloses the fact that most of them know very little, and care less, about the records of the Theosophical Movement. They are satisfied with what has been given them under the name of Theosophy, and it has probably never occurred to them that a noble philosophy and body of knowledge given to the world by the Founders of the Movement, may have been distorted, misunderstood and misapplied. Yet it is plain that something has gone wrong. A number of theosophical sects has arisen, each of which is esteemed by its adherents as THE Society, without arousing any perception of the incongruity of the situation. All assert that "There is No Religion Higher than Truth," *but who among them seeks to know the truth in regard to the Movement they profess to be interested in?* Perhaps it is not the fault of the many that "the designs on the trestle board" have been lost or hidden, but seeing and hearing the confusion they should be on the alert to discover the cause.

The first and most important fact to all students is that of the existence of the Masters of Wisdom. Without Them there could not be a Theosophical Movement, Theosophy, or a Theosophical Society.

The fact admitted, the next consideration is in regard to the ways and means by which They present the necessary knowledge to mankind. There is only one avenue of knowledge in this direction open to us; the ways and means were those by which we were made aware of Their existence and knowledge—admittedly through H. P. Blavatsky. This means, if it means anything, that in respect to the teaching, H. P. B. and Masters were the same; no other position is tenable.

The Theosophical Society was founded in 1875 by H. P. Blavatsky and others. The philosophy subsequently known as Theosophy had not then been given out; the time had not arrived, nor were the conditions present which would permit of its promulgation. Hence, it was necessary to formulate lines of study, which, while generally acceptable to the more advanced thought of the day, would be in exact accord with all that was to follow under

the name of Theosophy. The Three Objects of the Society give every evidence of having been so defined, for when compared with the Three Fundamental Propositions of the Secret Doctrine, published eleven years later, the analogy is clearly seen.

THE FIRST OBJECT. To establish a nucleus of Universal Brotherhood without any distinctions.	FIRST FUNDAMENTAL. One Absolute Principle underlying all that was, is, or will be. (A common Source.)
THE SECOND OBJECT. To promote the study of Ancient Literatures, Religions and Sciences.	SECOND FUNDAMENTAL. The Law of Periodicity, the process of growth. (The Second Object refers to past achievements under this Law.)
THE THIRD OBJECT. The occult forces in Nature and the psychical powers latent in Man.	THIRD FUNDAMENTAL. The evolution of Being from within, outward. All beings having so evolved, hence Man's and Nature's inner powers and forces.

A closer study of the relation between the Three Objects and the Three Fundamentals may disclose much more than the above, but sufficient is shown to indicate that Those who undertook the mission of presenting Theosophy to the world, knew well what They were doing, and were by nature and development *well* fitted for the task. It is well for the student to get this fact fixed in his mind, for it is upon this "rock" that the Theosophical aggregation split into fragments; the failure to see it is the prime cause of all the differences that have arisen.

The fact is that the great majority of theosophical students have failed to recognize the Teacher, and so have lost the guidance that otherwise would be theirs. That guidance is not withdrawn, but it cannot be availed of unless unequivocably recognized and followed. Mr. Judge once said, "Some people cannot see a hole in a wall; but there are others who can, especially if there is someone on the other side making a noise on purpose." Both He and H. P. B. were continually doing this very thing in the hope of arousing an intuitive perception that could see beyond appearances.

The H. P. B. letter before referred to is dated April 7th, 1889, the fourteenth year of the T. S. She had previously written that while the Society had accomplished great results on the purely exoteric and utilitarian plane, yet as a Brotherhood it had been an utter failure; and in this, as well as in all others from Her, constantly refers to the necessity for solidarity, "the acquisition of such a feeling of identity with each and all of our Brothers, that an attack upon one is an attack upon all."

Warning after warning was given, and in them all is a foreshadowing of that which afterward came to pass. "Think you it is a light thing to hinder the force of the Theosophical Society as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the Society will that power exact the account for its hindrance." Who were its

leaders? None other than H. P. Blavatsky and Wm. Q. Judge; whoever opposed Them, hindered the force of the Theosophical Society and prevented the carrying out of its appointed work.

"But to work properly in our Great Cause it is necessary to forget all personal difference as to how the work is to be carried on." If this is not done—"There can be no other end to it than the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this Separateness consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS?"

We have seen all that was warned against come to pass. The sectarian spirit prevails in all theosophical organizations. Claims of organizational pre-eminence, or for personal leaders, have taken the place of regard that Theosophy itself should occupy. A veritable theosophical tower of Babel exists, and the question, "What is Theosophy?" brings many strange answers. The differences that exist point to a fatal error somewhere. To find that error we must go back to the Source of our knowledge, The Masters, the Teacher, and the Teaching; these are one and inseparable; wise is he who sees this and acts accordingly.

"Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold."

"But there are dozens of small occult societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the 'Door of the Mysteries.' These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective, and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction."

The dozens of such societies have increased to hundreds in these days, because "the mystically inclined but ignorant aspirants to the occult" are much more numerous than then. Had the members of the Theosophical Society heeded the warnings repeatedly given, there would have been a united body of students throughout the world with one aim, one purpose, one teaching, which by its unity, harmony, strength and knowledge would have commanded the respectful consideration of thoughtful minds in every direction, and prevented incalculable harm. "To whom much is given, of him much will be required."

"As many of you are aware, we have formed the 'Esoteric Section.' Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have en-

deavored to secure some solidarity in our common work; to form a strong body of resistance against attempts to injure us on the part of the outside world, against prejudice, against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society and to vastly further its work in the future."

It should be remembered that the Theosophical Society spoken of by H. P. B. does not refer to any *now-existing* organization, for *all* of these are composed of new aggregations of persons around a nucleus of fragments of the original Society; the truth being that the Theosophical Society is composed of every true Theosophist of every country and every race; it is these who will finally be aroused to united action.

"LET EVERY MAN PROVE HIS OWN WORK"

SUCH is the title of a letter received by the Editors of LUCIFER. It is of so serious a nature that it seems well to make it the subject of this month's editorial. Considering the truths uttered in its few lines, its importance and the bearing it has upon the much obscured subject of Theosophy, and its visible agent or vehicle—the Society of that name—the letter is certainly worthy of the most considerate answer.

"Fiat justitia, ruat coelum!"

Justice will be done to both sides in the dispute; namely, Theosophists and the members of the Theosophical Society * on the one hand, and the followers of the *Divine Word* (or Christos), and the so-called Christians, on the other.

We reproduce the letter:

"To the Editors of LUCIFER.

"What a grand chance is now open in this country, to the exponents of a noble and advanced religion (if such this Theosophy be **) for proving its strength, righteousness and verity to the Western world, by throwing a penetrating and illuminating ray of its declared light upon the terribly harrowing and perplexing practical problems of our age.

"Surely one of the purest and least self-incrusted duties of man, is to alleviate the sufferings of his fellow man?

"From what I read, and from what I daily come into immediate contact with, I can hardly think it would be possible to over-rate in contemplation, the intense privation and agonizing suffering that is—aye, say it—**at this moment** being endured by a vast proportion of our brothers and sisters, arising

* Not all the members of the Theosophical Society are Theosophists; nor are the members of the so-called Christian Churches all Christians, by any means. True Theosophists, as true Christians, are very, **very** few; and there are practical Theosophists in the fold of Christianity, as there are practical Christians in the Theosophical Society, outside all ritualistic Christianity. "Not every one that saith unto me 'Lord, Lord,' shall enter the Kingdom of Heaven, but he that doeth the will of my Father." (Matthew, vii, 21.) "Believe not in ME, but in the truths I utter." (Buddha's **Aphorisms.**)

** "This" Theosophy is not a religion, but rather **the** RELIGION—if one. So far, we prefer to call it a philosophy; one, moreover, which contains every religion, as it is the essence and the foundation of all. Rule III. of the Theos. Body says: "The Society represents no particular religious creed, is entirely **unsectarian,** and includes professors of all faiths."

in a large measure from their not absolutely having the means for procuring the bare necessaries of existence."

"Surely a high and Heaven-born religion—a religion professing to receive its advanced knowledge and Light from 'those more learned in the Science of Life,' should be able to tell us something of how to deal with such life, in its primitive condition of helpless submission to the surrounding circumstances of—civilization!

"If one of our main duties is that of exercising disinterested love towards the Brotherhood, surely 'those more learned' ones, whether in the flesh, or out of it, can and will, if appealed to by their votaries, aid them in discovering ways and means for such an end, and in organizing some great fraternal scheme for dealing rightly with questions which are so appalling in their complexity, and which must and do press with such irresistible force upon all those who are earnest in their endeavours to carry out the will of Christ in a Christian Land? "L. F. F.

"October 25, 1887."

This honest-spoken and sincere letter contains two statements; an implied accusation against "Theosophy" (*i. e.* the Society of that name), and a virtual admission that Christianity—or, again, rather its ritualistic and dogmatic religions—deserve the same and even a sterner rebuke. For if "Theosophy," represented by its professors, merits on external appearance the reproach that so far it has failed to transfer divine wisdom from the region of the metaphysical into that of practical work. "Christianity," that is, merely professing Christians, churchmen and laymen, lie under a like accusation, evidently. "Theosophy" has, certainly, failed to discover *infallible* ways and means of bringing all its votaries to exercise "disinterested love" in their brotherhood; it has not yet been able to relieve suffering in mankind at large; but neither has Christianity. And not even the writer of the above letter, nor any one else, can show sufficient excuse for the Christians in this respect. Thus the admission that "those who are in earnest in their endeavor to carry out the will of Christ in a Christian land" *need the help of* "'those more learned,' whether (pagan adepts) in flesh, or (spirits?) out of it" is very suggestive, for it contains the defense and the *raison d'etre* of the Theosophical Society. Tacit though it is, once that it comes from the pen of a sincere Christian, one who longs to learn some practical means to relieve the sufferings of the starving multitudes—this admission becomes the greatest and most complete justification for the existence of the Theosophical Brotherhood; a full confession of the absolute necessity for such a body independent of, and untrammelled by, any enchaining dogmas, and it points out at the same time the signal failure of Christianity to accomplish the desired results.

Truly said Coleridge that "good works may exist *without* saving (?) principles, therefore cannot contain in themselves the principles of salvation; but saving principles never did, never can exist without good works." Theosophists admit the definition, and disagree with the Christians only as to the nature of these "saving principles." The Church (or churches) maintain that the only saving principle is belief in Jesus, or the carnalized Christ of the soul-killing dogma; theosophy, undogmatic and unsectarian, answers, it is not so. The only *saving* principle dwells in man himself, and has never dwelt outside of his immortal divine self; *i. e.* it is the true Christos, as it is the true Buddha, the divine inward light which

proceeds from the eternal unmanifesting unknown ALL. And this light *can only be made known by its works*—faith in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

Therefore, the tacit admission of the author of the above letter covers another point of great importance. The writer seems to have felt that which many, among those who strive to help the suffering, have felt and expressed. The creeds of the churches fail to supply the *intellectual* light, and the true wisdom which are needed to make the practical philanthropy carried out, by the true and earnest followers of Christ, a *reality*. The "practical" people either go on "doing good" unintelligently, and thus often do harm instead; or, appalled by the awful problem before them, and failing to find in their "churches" any clue, or a hope of solution, they retire from the battlefield and let themselves be drifted blindly by the current in which they happen to be born.

Of late it has become the fashion for friends, as well as for foes, to reproach the Theosophical Society with doing no practical work, but losing itself in the clouds of metaphysics. Metaphysicians, we are told, by those who like to repeat stale arguments, have been learning their lesson for the last thousand years; and it is now high time that they should begin to do some practical work. Agreed; but considering that the Christian churches count nearly nineteen centuries of existence and that the Theosophical Society and Brotherhood is a body hardly twelve years old; considering again that the Christian churches roll in fabulous wealth, and number their adherents by hundreds of millions, whereas the Theosophical Brotherhood is but a few thousand strong, and that it has no fund, or funds, at its disposal, but that 98 per cent of its members are as poor and as uninfluential as the aristocracy of the Christian church is rich and powerful; taking all this into consideration, there would be much to say if the theosophists would only choose to press the matter upon the public notice. Meanwhile, as the bitterest critics of the "leaders" of the Theosophical Society are by no means only outsiders, but as there are members of that society who always find a pretext to be dissatisfied, we ask: Can works of charity that will be known among men be accomplished without money? Certainly not. And yet, notwithstanding all this, none of its (European) members, except a few devoted officers in charge of societies, will do *practical* work; but some of them, those especially who have never lifted a finger to relieve suffering, and help their outside, poorer brothers, are those who talk the most loudly, and are bitterest in their denunciation of the *unspirituality* and the unfitness of the "leaders of theosophy." By this they remove themselves into the outer ring of critics, like those spectators at the play who laugh at an actor passably representing Hamlet, while they themselves could not walk on to the stage with a letter on a salver. While in India, comparatively poor theosophists have opened gratuitious dispensaries for the sick, hospitals, schools, and everything they could think of, asking no returns from the poor, as the missionaries

do, no abandonment of one's forefather's religion, as a heavy price for favors received, have the English theosophists, as a rule, done a single thing for those suffering multitudes, whose painful cry rings throughout the whole Heavens as a protest against the actual state of things in Christendom?

We take this opportunity of saying, in reply to others as much as to our correspondent, that, up till now, the energies of the Society have been chiefly occupied in organizing, extending, and solidifying the Society itself, which work has taxed its time, energies, and resources to such an extent as to leave it far less powerful for practical charity than we would have wished. But, even so, compared with the influence and the funds at the disposal of the Society, its work in practical charity, if less widely known, will certainly bear favorable comparison with that of professing Christians, with their enormous resources in money, workers, and opportunities of all kinds. It must not be forgotten that practical charity is not one of the *declared* objects of the Society. It goes without saying, and needs no "declaration," that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Theosophy is correctly—though in this particular case, it is rather ironically—termed "a High, Heaven-born Religion." It is argued that since it professes to receive its advanced knowledge and light from "those more learned in the Science of Life," the latter ought and *must*, if appealed to by their votaries (the theosophists), aid them in discovering ways and means, in organizing some great fraternal scheme," etc.

The scheme was planned, and the rules and laws to guide such a practical brotherhood, have been given by those "more learned in the Science of (practical, daily, *altruistic*) life;" aye, verily "more learned" in it than any other men since the days of Gautama Buddha and the Gnostic Essenes. The "scheme" dates back to the year when the Theosophical Society was founded. Let any one read its wise and noble laws embodied to this day in the Statutes of the Fraternity, and judge for himself whether, if carried out rigorously and applied to practical life, the "scheme" would not have proved the most beneficient to mankind in general, and especially to our poorer brethren, of "the starving multitudes." Theosophy teaches the spirit of "non-separateness," the evanescence and illusion of human creeds and dogma, hence, *inculcates universal love and charity for all mankind "without distinction of race, colour, caste or creed;"* is it not therefore the fittest to alleviate the sufferings of mankind? No true theosophist would refuse admission into a hospital, or any charitable establishment, to any man, woman or child, under the pretext that he is *not* a theosophist, as a Roman Catholic would when dealing

with a Protestant, and *vice versa*. No true theosophist of the original rules would fail to put into practice the parable of the "Good Samaritan," or proffer help only to entice the unwary who, he hopes, will become a pervert from his god and the gods of his forefathers. None would slander his brother, none let a needy man go unhelped, none offer fine talk instead of practical love and charity.

Is it then the fault of Theosophy, any more than it is the fault of the Christ-teachings, if the majority of the members of the Theosophical Society, often changing their philosophical and religious views upon entering our Body, have yet remained practically the same as they were when professing *lip* Christianity? Our laws and rules are the same as given to us from the beginning; it is the general members of the Society who have allowed them to become virtually obsolete. Those few who are ever ready to sacrifice their time and labour to work for the poor, and who do, unrecognized and unthanked for it, good work wherever they can, are often too poor themselves to put their larger schemes of charity into objective practical form, however willing they may be.

"The fault I find with the Theosophical Society," said one of the most eminent surgeons in London to one of the editors, quite recently, "is that I cannot discover that any of its members really lead the Christ-life." This seemed a very serious accusation from a man who is not only in the front rank of his profession, and valued for his kindly nature, by his patients, and by society, and well-known as a quiet doer of many good deeds. The only possible answer to be made was that the Christ-life is undeniably the ideal of every one worthy in any sense of the name of a Theosophist, and that if it is not lived it is because there are none strong enough to carry it out. Only a few days later the same complaint was put in a more graphic form by a celebrated lady-artist.

"You Theosophists don't do enough good for me," she said pithily. And in her case also there is the right to speak, given by the fact that she leads two lives—one, a butterfly existence in society, and the other a serious one, which makes little noise, but has much purpose. Those who regard life as a great vocation, like the two critics of the Theosophical movement whom we have just quoted, have a right to demand of such a movement more than mere words. They themselves endeavor very quietly to lead the "Christ-life," and they cannot understand a number of people uniting in the effort towards this life without practical results being apparent. Another critic of the same character who has the best possible right to criticise, being a thoroughly practical philanthropist and charitable to the last degree, has said of the Theosophists that their much talking and writing seems to resolve itself into mere intellectual luxury, productive of no direct good to the world.

The point of difference between the Theosophists (when we use this term we mean, not members of the Society, but people who are really using the organization as a method of learning more of the true wisdom-religion which exists as a vital and eternal fact behind all such efforts) and the practical philanthropists, religious or secular,

is a very serious one, and the answer, that probably none of them are strong enough yet to lead the "Christ-life," is only a portion of the truth. The situation can be put very plainly, in so many words. The religious philanthropist holds a position of his own, which cannot in any way concern or affect the Theosophist. He does not do good merely for the sake of doing good, but also as a means towards his own salvation. This is the outcome of the selfish and personal side of man's nature, which has so colored and affected a grand religion that its devotees are little better than the idol-worshippers who ask their deity of clay to bring them luck in business, and the payment of debts. The religious philanthropist who hopes to gain salvation by good works has simply, to quote a well-worn yet ever fresh witticism, exchanged worldliness for other-worldliness.

The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. There is no doubt that it is a very agreeable one, because if it is accepted there is immediate, straightforward work to undertake. "The poor ye have always with you." The causation which produced human nature itself produced poverty, misery, pain, degradation, at the same time that it produced wealth, and comfort, and joy and glory. Life-long philanthropists, who have started on their work with a joyous youthful conviction that it is possible to "do good," have, though never relaxing the habit of charity, confessed to the present writer that, as a matter of fact, misery cannot be relieved. It is a vital element in human nature, and is as necessary to some lives as pleasure is to others.

It is a strange thing to observe how practical philanthropists will eventually, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis. That is, that misery is not only endurable, but agreeable to many who endure it. A noble woman, whose life has been given to the rescue of the lowest class of wretched girls, those who seem to be driven to vice by want, said, only a few days since, that with many of these outcasts it is not possible to raise them to any apparently happier lot. And this she distinctly stated (and she can speak with authority, having spent her life literally among them, and studied them thoroughly), is not so much from any love of vice, but from love of that very state which the wealthy classes call misery. They prefer the savage life of a bare-foot, half-clad creature, with no roof at night and no food by day, to any comforts which can be offered them. By comforts, we do not mean the workhouse or the reformatory, but the comforts of a quiet home; and we can give chapter and verse, so to speak, to show that this is the case, not merely with the children of outcasts, who might be supposed to have a savage heredity, but with the children of gentle, cultivated, and Christian people.

Our great towns hide in their slums thousands of beings whose history would form an inexplicable enigma, a perfectly baffling moral picture, could they be written out clearly, so as to be

intelligible. But they are only known to the devoted workers among the outcast classes, to whom they become a sad and terrible puzzle, not to be solved, and therefore, better not discussed. Those who have no clue to the science of life are compelled to dismiss such difficulties in this manner, otherwise they would fall, crushed beneath the thought of them. The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions—these things are hardly to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvellous mystery of human development.

The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none though they may have enrolled themselves as Fellows of the Society, can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul; and the wretches who hug the primitive task-master, *misery,* choose to go slowly through a treadmill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognise that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

But, in recognising this, he also makes another discovery. He sees that it takes a very wise man to do good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavor to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action. So with these others who seem more miserable than ourselves.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works,

equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may venture on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

But as it is an inexorable law, that the ground must be tilled if the harvest is to be reaped, so Theosophists are obliged to work in the world unceasingly, and very often in doing this to make serious mistakes, as do all workers who are not embodied Redeemers. Their efforts may not come under the title of good works, and they may be condemned as a school of idle talkers, yet they are an outcome and fruition of this particular moment of time, when the ideas which they hold are greeted by the crowd with interest; and therefore their work is good, as the lotus-flower is good when it opens in the mid-day sun.

None know more keenly and definitely than they that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.

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It is well-known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was explained by those who laid it down, to the following effect:

"HE WHO DOES NOT PRACTICE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE

WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST."

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for November, 1887.)

ETHICAL IRRESPONSIBILITY

THE crude and dogmatic materialism that distinguished the science of the last century has nearly disappeared from the text books and the schools. To-day no living physicist of the front rank would venture to repeat the once famous formula that "the brain secretes thought as the liver secretes bile." In current speculations on the mind, its nature, and its functions, we see everywhere a certain caution and reserve where formerly there was a hardihood of materialistic assertion amounting almost to effrontery. It is no part of the present purpose to explain the causes of such a change. It is sufficient to welcome and applaud it. But we are entitled to believe that it began with the introduction of the Theosophical philosophy and the enormous impetus that was then given to psychical research. From that research proceeded a wealth of new fact that could neither be denied nor evaded, and that has compelled a revision of basic scientific theories and the choice of new methods of investigation.

But materialism lingers in the popular mind long after it has been discarded by the schools. If the scientist once favored a materialistic philosophy because it appeared to him to be consonant with the facts of life, that same philosophy, cheapened and vulgarised, is now favored by the laity because it is consonant with their propensities and with the prevailing laxity in ethical thought and conduct. Never before has there been so keen an interest in, so ready an acceptance of any and everything that suggests our moral irresponsibility. Never before has there been so eager an acquiescence in any theory that represents us as acting in obedience to forces beyond our control, or as the victims of influences not of our creation and against which it would be hopeless to struggle. It would seem as though we were anxious to regard ourselves as automata in matters of tendency and character, and to abrogate our freewill in favor of irresistible propulsions from environment, from heredity, or from physical defect.

There is no need to review the pseudo-scientific literature now

appearing in such quantities and that has sedulously fostered a public belief that can hardly fail of its injurious effects upon public morals. Everywhere the doctrine of irresponsibility is being preached to ears that are ready enough to receive it as a welcome narcotic to conscience. Hereditists and eugenists vie with each other in noisy assertions that we are the slaves of our ancestors, mere sums of forces, and that for every virtue and for every vice we must seek a cause in our physical, mental, and moral heritage. No one is responsible for anything. Saints and sinners alike are the inevitable results of a predestination in which they had neither part nor lot. The burglar is criminal not because in the exercise of his freewill he chose the bad instead of the good, but because he received from his grandparents certain tendencies that have enslaved him. Virtue is no longer admirable as the mark of victories on well-fought fields, since it is no more than the necessary result of inherited causes. And by the same process of reasoning we are invited to the future production of a sin-free humanity, not by the cultivation of unselfishness, nor by aspiration, nor by charity, but rather by a frank imitation of the methods of the stock yard. One of the latest and most authoritative works upon heredity has the unparalleled audacity to tell its readers that the evolution of the race must henceforth cease unless we are prepared to breed humanity by the same processes of physical selection that are employed upon the cattle ranch. This is not an inference from the work in question, nor a brutalized digest of its advice. The author says this very thing, and in the clearest language at his command. Most of the modern writers upon heredity draw their arguments from the cattle pen. They are not ashamed to say that the same processes by which we may guarantee the production of a valuable bullock will be effective in the production of a valuable man and that the valuable man can be produced in no other way. The Sermon on the Mount, obsolete and outworn, is replaced by a "science" which hands us in its place the latest manual on stock breeding. It is easy, we are told, to provide a social mechanism—officered by political officials, we may assume—that shall prevent the criminal from being born and that shall ensure a race of saints and sages by the simple processes of pedigree. It is simply a matter of schedules, classification, and Bertillon measurements. That this same mechanism would have condemned half of the geniuses that the world has ever known matters not at all. The obvious fact that character is not transmitted is not allowed to interfere with a delightful gospel of irresponsibility. If the facts do not sustain with the theory—so much the worse for the facts. The eugenist soars loftily into an atmosphere unruffled by disturbing and evident truths. They are not for him. Moreover he is writing for those who, by a mysterious decree of Providence, have been deprived of the power of thought. And so this endless stream of hysterical and fanciful "science" is poured out into the world, and its poison filters down through the Sunday supplements into the alleged minds of those who are eager enough to grasp at the straw of irresponsibility that will save them from the tide of retribution. An ethical irresponsibility

has become the popular god of the moment and right and wrong have been dethroned in favor of a scientific Calvinism. Part of this pernicious teaching is certainly due to an honest misconception but one that descends with fatal ease to the selection, the distortion and the suppression of facts, and to the devious ways of the special pleader who can admit no evidence and no fact against his cause. But a far larger part is the result of a scientific quackery, naked and unashamed, that finds a market for its wares in public ignorance, in public credulity, and in a public favor for any teaching that will narcotise conscience and offer a relief from the oppressive burden of individual accountability. Even the stage is not exempt from the new gospel of irresponsibility. How much is the popularity of Ibsen, for example, due to his unquestioned powers as poet and dramatist and how much to his insistence upon heredity as the cause of human tendencies, of human virtues and vices? How much do Strindberg and half a dozen others owe to the same cause? Lesser men than they would receive similar measure of applause in return for the comfortable assurance that God *is* mocked, in spite of high authority to the contrary, and that for every idle word we shall *not* answer in the day of judgment.

The spasm will of course pass. We may even derive some satisfaction from the fact that conscience is uneasy enough to suggest the advantage of drugging it with the patent medicines of a scientific charlatanism. We may further remember that an advancing spirituality invariably calls forth a resistance that is more audible and more visible than its cause. And even the power of self-deception has its limits. No man remains wholly and forever unabashed when he lies to his own soul. Faith was once wittily defined as an ability to believe what we know to be untrue, but actually there is no such faith. There is nowhere an individual who can permanently persuade himself that he is without free-will or that he is irresponsible for his thoughts and his deeds. These are among the concepts of an instinctive and unshakeable conviction.

Theosophy is the only remedy for this ethical irresponsibility. Small wonder that the "Man in the street" should fall victim to the plausibilities of a pseudo science that offers him through heredity an immunity from wrong doing just as theology once offered him the same immunity through a vicarious atonement. It is the same doctrine in other guise. He prides himself on his escape from religious dogmas even while he is already in the grip of other dogmas that are not the less dogmas nor the less hateful because they bear the label of an "uplift" science. But the "man in the street" is not beyond the reach of something better. There are few who will remain permanently indifferent to a philosophy that accepts every fact of physical heredity, that squares it with perfect justice, and that tempers the stern truth of human accountability with the dignity of a "life for ever more," proceeding through countless incarnations to perfection. However dense the veils of ignorance and prejudice yet they are but veils. They may hide

but they can never extinguish the spiritual light that will not for ever be dimmed nor thwarted. Not unknowingly did H. P. Blavatsky recommend the teaching of reincarnation, and therefore of ethical responsibility, as one of the master keys that should open the doors to human liberation. If that key is neglected by those to whom it was given there must lie upon their shoulders a Karmic load that even ages of suffering may not lift.

THE WANDERING EYE

THIS is not a tale in which I fable a mythical and impossible monster such as the Head of Rahu, which the common people of India believe swallows the moon at every eclipse. Rahu is but a tale that for the vulgar embodies the fact that the shadow of the earth eats up the white disk, but I tell you of a veritable human eye; a wanderer, a seeker, a pleader; an eye that searched you out and held you, like the fascinated bird by the serpent, while it sought within your nature for what it never found. Such an eye as this is sometimes spoken of now by various people, but they see it on the psychic plane, in the astral light, and it is not to be seen or felt in the light of day moving about like other objects.

This wandering eye I write of was always on the strange and sacred Island where so many things took place long ages ago. Ah! yes, it is still the sacred Island, now obscured and its power overthrown—some think forever. But its real power will be spiritual, and as the minds of men today know not the spirit, caring only for temporal glory, the old virtue of the Island will once again return. What weird and ghostly shapes still flit about her shores; what strange, low, level whisperings sweep across her mountains; how at the evening's edge just parted from the day, her fairies suddenly remembering their human rulers—now sunk to men who partly fear them—gather for a moment about the spots where mystery is buried, and then sighing speed away. It was here the wandering eye was first seen. By day it had simply a grey color, piercing, steady, and always bent on finding out some certain thing from which it could not be diverted; at night it glowed with a light of its own, and could be seen moving over the Island, now quickly, now slowly as it settled to look for that which it did not find.

The people had a fear of this eye, although they were then accustomed to all sorts of magical occurrences now unknown to most western men. At first those who felt themselves annoyed by it tried to destroy or catch it, but never succeeded, because the moment they made the attempt the eye would disappear. It never manifested resentment, but seemed filled with a definite purpose and bent toward a well settled end. Even those who had essayed to do away with it were surprised to find no threatening in its depth

when, in the darkness of the night, it floated up by their bedsides and looked them over again.

If any one else save myself knew of the occasion when this marvelous wandered first started, to whom it had belonged, I never heard. I was bound to secrecy and could not reveal it.

In the same old temple and tower to which I have previously referred, there was an old man who had always been on terms of great intimacy with me. He was a disputer and a doubter, yet terribly in earnest and anxious to know the truths of nature, but continually raised the question: "If I could only know the truth; that is all I wish to know."

Then, whenever I suggested solutions received from my teachers, he would wander away to the eternal doubts. The story was whispered about the temple that he had entered life in that state of mind, and was known to the superior as one who, in a preceding life, had raised doubts and impossibilities merely for the sake of hearing solutions without desire to prove anything, and had vowed, after many years of such profitless discussion, to seek for truth alone. But the Karma accumulated by the life-long habit had not been exhausted, and in the incarnation when I met him, although sincere and earnest, he was hampered by the pernicious habit of the previous life. Hence the solutions he sought were always near but ever missed.

But toward the close of the life of which I am speaking he obtained a certainty that by peculiar practices he could concentrate in his eye not only the sight but also all the other forces, and wilfully set about the task against my strong protest. Gradually his eyes assumed a most extraordinary and piercing expression which was heightened whenever he indulged in discussion. He was hugging the one certainty to his breast and still suffering from the old Karma of doubt. So he fell sick, and being old came near to death. One night I visited him at his request, and on reaching his side I found him approaching dissolution. We were alone. He spoke freely but very sadly, for, as death drew near, he saw more clearly, and as the hours fled by his eyes grew more extraordinarily piercing than ever, with a pleading, questioning expression.

"Ah," he said, "I have erred again; but it is just Karma. I have succeeded in but one thing, and that ever will delay me."

"What is that?" I asked.

The expression of his eyes seemed to embrace futurity as he told me that his peculiar practice would compel him for a long period to remain chained to his strongest eye—the right one—until the force of the energy expended in learning that one feat was fully exhausted. I saw death slowly creeping over his features, and when I had thought him dead he suddenly gained strength to make me promise not to reveal the secret—and expired.

As he passed away, it was growing dark. After his body had become cold, there in the darkness I saw a human eye glowing and gazing at me. It was his for I recognized the expression. All his peculiarities and modes of thought seemed fastened into it, sweep-

ing out over you from it. Then it turned from me, soon disappearing. His body was buried; none save myself and our superiors knew of these things. But for many years afterwards the wandering eye was seen in every part of the Island, ever seeking, ever asking and never waiting for the answer. BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in the *Path* for May, 1889.)

THOUGHT EFFECTS

SOME thirty years ago, I began a five years' residence in a foreign land. Whilst there, I was conscious of a stern conflict going on within me to keep myself from falling into some of the ways and beliefs of the people of that land. So strong was the assault in one direction upon the Idol of Right which had been set up within me by a New England training, that for fear it should topple and fall, I was constrained to withdraw myself little by little from social relations, until finally I came to be pretty much alone, living on the pampas with flocks, herds, nature generally, and a few books for company. Even after this change the fight went on, though in a less active form and on a more desultory scale.

After I went from there, reflection upon the subject brought me to this conclusion among others, viz: that one of the most powerful forces emanating from distinct societies of mankind works by mental action upon man from the unseen atmosphere surrounding him.

It is said advisingly, "When in Rome do as the Romans do." It may be said, warmingly: "When one enters upon living in Rome, he can scarce help *but* do as the Romans do."

In these later days, investigation of Theosophy has shown me of what nature was the obstacle against which I had been contending so stoutly.

It was of the Karma of that nation. It has shown me also the method of that unseen, unheard influence which "is in the air," ever about us, ever ready to move us, to govern us. And this method of influence, unseen and unheard, is the action upon us of forces existing on the Astral Plane. Among these forces are the thoughts of men living upon the objective plane of Earth.

After so much of preface, I come to a more particular consideration of some of the effects of those thoughts of man, which are unexpressed by speech or action, upon others and upon himself:

1st. How may we effectually resist the force of bad influence of locality operating on *us* from the Astral Plane?

2nd. How may we do something, otherwise than by precept and example, towards overcoming the evil Karma of Locality which may be affecting *others?*

3rd. How may we in individual cases help some unfortunates with whose needs we are acquainted?

An answer is—by Thoughts.

In man's advancement from darkness into light, in the "Human Soul's" departure from lower materiality to entrance into right Spiritual living, among other means to be used to attain that end are right thought, right action, right speech and right meditation. Of these, *right thought* is of primary importance, for it is the foundation from which only the others can spring into life. Actions in objectivity are illusions; they are shadows of our personality created by thoughts. Thoughts are nearer, more akin to our personality than actions are, for they are primary expressions from personality, always preceding conscious speech and action. Of all the indices to our personality of which we have knowledge thoughts are the clearest; we are as our thoughts are. In compliance with that grand mandate, "Know Thyself," why scan life's *page* of speech and actions—shadows—when a vast *volume* of thoughts—realities—expressions of our personality, lies open to us for finding knowledge of self?

Though independent of speech and action, thoughts are realities. They are real, living, active forces, until their force is expended—but the effects of right thoughts last forever. Space does not necessarily limit their reach. They are in the air, so to speak, everywhere, and can move with a rapidity that is instantaneous. They may not only be sent, but are received. It takes but the veriest morsel of time to send a thought to the Sun; at the Sun it takes as little time to receive a thought from the Earth.

To the first question—"how may we effectually resist the force of bad influence of Locality operating on *us* from the Astral Plane?" —one way is to search for Spiritual Truth. That truth is "in the air." It is conveyed to us by Thoughts. But a thought "from the air" is as a seed. A mustard seed planted in ice will not fructify; a spiritual thought-seed falling upon a "Human Soul" which is bound and tied to Earth by its "Animal Soul" will not fructify. The mustard seed must fall into ground properly prepared for its reception, ere by culture it can sprout, grow, and bear fruit. And so, too, must the soil of the "Human Soul" be made ready in order that it shall afford an appropriate bed upon which the ever-present Spiritual thought-seed shall alight. On such a prepared soil it will *surely* fall; as surely as the magnetic needle points to its pole, and once there, by our own culture it may grow into "an everlasting tree of holiness."

How is that bed prepared? How is it that we become ready to receive Spiritual Truth? By right thought, right action, right speech and right meditation. It lies within our *inner selves* whether we shall advance in Spiritual knowledge and life, and nowhere else; it must be our purpose, our business. No dictum of the Schools can bring it about. No printed book on esoteric wisdom or on ethics, or on the multitudinous religions of man can give it to us;—belonging to the Theosophical Society does not necessarily lead us into Spiritual life.

These, to the hungry "Human Soul," may be of immense importance, but if the "Human Soul"—principle 5, be not first prepared, if we do not look upward and build upward, all these means,—Spiritual thoughts that are "in the air," wise books, this society of yours—they are all to such a spiritually-desert soul, but as of old—"pearls before swine"—hidden light—a force shut out by ourselves from acting within us.

When we are engaged in right searching for Spiritual Truth, bad forces from the Astral Plane are inoperative upon us: Thus may we effectually resist the force of bad influence of Locality operating on ourselves from the Astral Plane.

The second question we are considering is, "How may we do something, otherwise than by precept and example, towards overcoming the evil Karma which may be affecting *others?*"

Surely, again, it is by right thought, and right action, speech and meditation. For, not only do they prepare the way for the reception of Spiritual Truths, but the ego, so thinking, acting, speaking and meditating, is, while so employed, disseminating Spiritual light on all sides through the Astral Plane. He is throwing out Spiritual truth-seed which is reaching far and near. Wherever a "Human Soul" is in need of it, and hungering for it, it *will surely fall*: for there the soil is ready for its reception. These right thoughts have gone into "the air," and are certain to strike in somewhere for good.

Thus by *right thought* we may do something otherwise than by precept and example, towards obliterating the evil Karma of locality which is affecting *others*.

Regarding the third question; it seems to me that we all know some particular individuals to whose high needs we can minister by direct intention through the power of thought.

Who, that observes and reflects, cannot gather from his own experience the fact that thought can fly to a person at a distance? How common to say "I was thinking of one and he appeared." It is not an uncommon experience for one to unexpectedly entertain serious, at any rate marked thoughts about another, and subsequently to find that the other was similarly occupied in mind with him at the same time. It is odd if there be not some among you who know that thought messages have been sent, received and acted on by the object-person when the receiver was in an abnormal condition to the sender. By these and other illustrations which doubtless will occur to you, we *know* that it is within the province of cause and effect that thought has power to operate on others at a distance by direct intention of the sender, by mental action alone.

Believing in the reality of thought—*knowing* the reality of thought—in its power to shield us from evil; in its power to affect others unknown to us; in our power to project it to special individuals, what opportunities it affords us for conferring high good.

But in order to do positive good to another by this direct thought unexpressed by speech or action, some certain conditions are necessary, which we may consider as milestones that shall indicate the progress of our own ascending path from materiality to spirituality.

To be a power by thought influence,—(I do not refer now to thought sent by will power to a particular "sensitive" who is in subjective state to the sender—which condition is on a lower plane than that which we are now considering,) pre-supposes intensity of love born of and nurtured by Spirituality for those whose high good we thus seek to establish. There must first be born in us an enthusiasm for giving high and positive good to another unconsciously to him. According to our unselfish love in this matter will be our enthusiasm, as is our enthusiasm, shall be the energy of our missive—thought; and according to the energy of that thought will be its effect upon the object to which it is sent,—the more powerfully intense the thought the deeper it will penetrate;—the longer its effects will endure.

Right meditation will be required of us to determine what we really desire to effect. If we arrive at the position within ourselves necessary for obtaining power for affecting another for good by thought message, there will be engendered within us a portion of that grand principle on which this Society is founded, viz.: Universal Brotherhood—unselfish love for others.

In making thought message to others, on the basis of lifting them to a higher plane of action, a part of our daily life, by its reaction upon ourselves we shall surely be "laying up treasures in Heaven"—and full will be our material for Devachanic life.

As in Devachan one shall live in the good he has done while in objective earth life—shall live in the true beauty he has learned to perceive—shall live in the effects of his good-life, his thoughts while here on earth can be made for the Devachanic period of his existence a vast store-house of "good-life" of purest water. But it must be of thoughts untinged by selfish considerations. It must be of thoughts evolved through love of others for *their* good.

Right thought being the grand power it is:

1st. To resist within *ourselves* the bad Karma of Locality.

2nd. By which to weaken and destroy the bad Karma of Locality, which is disastrously affecting *others*.

3rd. By which from a basis of spiritual love we may send light to a groping soul,—what heavy responsibility is ever over us that it shall be our purpose, our study to "think aright."—To live much in thus right thinking—we shall ever be lifting some of the heavy Karma from off the world. It is thus, that we can "live in the Eternal," for right thought is of the Universal Mind, and Universal Mind is of the Eternal.

Reflect that persistent right thinking affects humanity constantly in the right direction, ever from the gross and material to the refined and Spiritual. It will ever be a constant force so long as evil exists. Let this idea sink into our consciousness. Let right thought be to us as the strong arm with which to do good to others. One need not long for wealth, for position or power that he may do good to others; the poorest in material wealth, the humblest in station, the most insignificant among men has within himself this ever open store-house of power for conferring good on which he can draw without limit; a wealth he can scatter broadcast,

or can give by direct selection of object with the surety that he is bestowing benefits broadly—knowing that he is successfully contending against Spiritual poverty—which is the sum of evil.

He who uses this wealth, can do so—*must* do so only by sacrifice of thought of self. He must be interested only in combating evil by helping humanity at large; of offering special help to those whom he knows are desirous of help. As his life-love for the objects in view is the only foundation upon which he can do these works—love of self can not be a power within him.

To put it the other way. Begin the work of thought for the good of others by first forgetting self; as fast as possible get away from the dominion of materiality. Live in the love of doing *enduring* good to others—these conditions *are* the true and upward advancement of ourselves. The doing of these things is the *reward*; —it is the advancing into *God-life*. It is part of our real Eternal selves. It is living in the Eternal—the everlasting good; for the God-life—the good-life is the only eternally active one. By living thus, the gross and material now enchaining our entities will be broken down and will die and leave us—and die they must sooner or later or the "I am I" shall perish. H. N. H., F. T. S.

Brooklyn, October 15, 1886.

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H. P. B. WAS NOT DESERTED BY MASTERS

THERE are certain things connected with the personality of the great leader which have to be referred to and explained every now and again even in a Society whose effort is as much as possible to avoid the discussion of personalities. Sometimes they are disagreeable, especially when, as in the present instance, some other persons have to be brought in. And when the great leader is H. P. Blavatsky, a whole host of principles and postulates as to certain laws of nature cluster round her name. For not only was she one who brought to us from the wiser brothers of the human family a consistent philosophy of the solar system, but in herself she illustrated practically the existence of the supersensuous world and of the powers of the inner and astral man. Hence any theory or assertion touching on her relation with the unseen and with the Masters she spoke for inevitably opens up the discussion of some law or principle. This of course would not be the case if we were dealing with a mere ordinary person.

Many things were said about H. P. B. in her lifetime by those who tried to understand her, some of them being silly and some positively pernicious. The most pernicious was that made by Mr.

A. P. Sinnett in London in the lifetime of H. P. B., and before the writing of the *Secret Doctrine*, that she was deserted by the Masters and was the prey of elementals and elemental forces. He was courageous about it, for he said it to her face, just as he had often told her he thought she was a fraud in other directions.

This theory was far-reaching, as can be seen at a glance. For if true, then anything she might say as from the Masters which did not agree with the opinion of the one addressed could be disposed of as being only the vaporing of some elementals. And that very use was made of it. It was not discussed only in the charmed seclusion of the London Lodge, but was talked of by nearly all of the many disciples and would-be disciples crowding around H. P. B. It has left its mark even unto this day. And when the total disagreement arose between H. P. B. and Mr. Sinnett as to the relation of Mars and Mercury to this earth, and as to the metaphysical character of the universe—H. P. B. having produced an explanation from the Master—then the pernicious theory and others like it were brought forward to show she was wrong, did not have word from the Master, and that Mr. Sinnett's narrow and materialistic views of the Master's statement—which had been made before the alleged desertion and elemental possession—were the correct ones. The dispute is imbedded in the *Secret Doctrine*. The whole philosophy hangs upon it. The disagreement came about because Mr. Sinnett held that his view of one of the letters from the Master received in India—through the hands of H. P. B.—was the correct view, whereas she said it was not. He kept rigidly to his position, and she asked the Master for further explanation. When this was received by her and shown to Mr. Sinnett he denied its authenticity, and then the desertion theory would explain the rest. He seemed to forget that she was the channel and he was not.

Although wide publicity was not given to the charge then, it was fully discussed by the many visitors to both camps, and its effect remains to this day among those who of late have turned in private against H. P. B. Among themselves they explain her away very easily, and in public they oppose those who adhere firmly to her memory, her honor, and the truth of her statements about the Masters and their communications to her. They think that by dragging her down to the mediocre level on which they stand they may pretend to understand her, and look wise as they tell when she was and when she was not obsessed. This effort, will, of course, be unsuccessful; and some will think the matter need not be brought forward. There are many reasons why it should be discussed and left no longer as a secret poison: because it leads to a negation of brotherhood; to an upholding of ingratitude, one of the blackest crimes; and, if believed, will inevitably lead to the destruction of the great philosophy broadly outlined by the Masters through H. P. B.

If, as claimed by Mr. Sinnett, H. P. B. was deserted by the Masters after they had used her for many years as their agent and channel of communication, such desertion would be evidence of

unimaginable disloyalty on their part, utterly opposed to their principles as stated by themselves. For when the advisability of similar desertion was in Mr. Sinnett's mind many years before, when he did not approve of H. P. B.'s methods of conducting the movement in India, Master K. H. emphatically wrote him that "ingratitude is not among our vices," asking him if he would consider it just, "supposing you were thus to come," as H. P. B. did, and were to "abandon all for the truth; to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life—would you consider it just, if, after all your efforts," you were to be treated as you propose Mdme. Blavatsky should be treated? But this warning evidently produced only a transient effect, for in a few years' time, as stated, Mr. Sinnett came to the conclusion that his suggestion had been acted upon to an even greater extent than he had originally intended. At first he had only wished that H. P. B. should be put on one side as channel between himself and the Master, leaving a newly organized T. S. to his own management under those conditions; but he afterwards thought that H. P. B. had been put on one side as a channel of any sort so far as the Masters were concerned. This wholesale later desertion would mean that in the meantime Master K. H. had entirely changed in character and had become capable of gross ingratitude, which is absurd. Masters are above all things loyal to those who serve them and who sacrifice health, position and their entire lives to the work which is the Master's; and H. P. B. did all this and more, as the Master wrote. To take the other view and imagine that after years of such service as is described in the above quotation, H. P. B. was left to be figuratively devoured by elementals, would prove Masters to be merely monsters of selfishness, using a tool not made of iron but of a wonderful human heart and soul, and throwing this tool away without protection the moment they had done with it.

And how about the members and more faithful disciples who were left in ignorance of this alleged desertion? Would it have been loyal to them? They had been taught for years to look with respect upon H. P. B. and the teachings she gave out, and to regard her as the Masters' channel. They received no warning that the plan Mr. Sinnett had for so long carried in his mind could possibly be carried out, but on the contrary often received personally from the Masters endorsements of H. P. B.'s actions and teachings. Those who harbored constant doubts of her veracity were reproved; and yet it would seem for no other apparent reason than a necessary correction by her of Mr. Sinnett's wrong interpretation of earlier teachings she was abandoned by her old teachers and friends who had spent years in training her for just this work!

So the whole of this far-fetched supposition is alike contrary to brotherhood and to occultism. It violates every law of true ethics

and of the Lodge, and to crown its absurdity would make the *Secret Doctrine* in large measure the work of elementals. Deserted before the explanation of Mr. Sinnett's mistakes appeared in that book, H. P. B. was obsessed to some advantage, it may be thought. But in fact a great depth of ignorance is shown by those who assert that she was deserted and who add that elementals controlled her, doing the work for her. They do not know the limitations of the elemental: an elemental can only copy what already exists, cannot originate or invent, can only carry out the exact impulse or order given, which if incomplete will cause the result to be similarly incomplete, and will not start work unless pushed on by a human mind and will. In no case is this elemental supposition tenable.

The ignorance shown on this point is an example of the mental standing of most of H. P. B.'s critics. Materialists in their bias, they were unable to understand her teachings, methods or character, and after badly assimilating and materializing the ideas they got originally from her, they proceeded to apply the result to an explanation of everything about her that they could not understand, as if they were fitting together the wooden blocks of several different puzzles. But if in spite of all reason this view of desertion were to be accepted, it would certainly lead in the end, as I have said, to the destruction of the Theosophical philosophy. Its indirect effect would be as detrimental as the direct effect of degrading the ideal of Masters. This is clearly shown in the *Secret Doctrine*.

After pointing out in her "Introductory" to the *Secret Doctrine* (p. xxiii) the preliminary mistake made by the author of *Esoteric Buddhism* in claiming that "two years ago (*i. e.,* 1883) neither I nor any other European living knew the alphabet of the Science, here for the first time put into scientific shape," when as a matter of fact not only H. P. B. had known all that and much more years before, but two other Europeans and an American as well—she proceeds to give the Master's own explanation of his earlier letters in regard to the Earth Chain of Globes and the relation of Mars and Mercury thereto, (vol. 1, pp. 160-170, o. e.) Mr. Sinnett himself confesses that he had "an untrained mind" in Occultism when he received the letters through H. P. B. on which *Esoteric Buddhism* was based. He had a better knowledge of modern astronomical speculations than of the occult doctrines, and so it was not to be wondered at, as H. P. B. remarks, that he formed a materialistic view of a metaphysical subject. But these are the Master's own words in reply to an application from H. P. B. for an explanation of what she well knew was a mistake on Mr. Sinnett's part—the inclusion of Mars and Mercury as globes of the Earth Chain:

"Both (Mars and Mercury) are septenary chains, as independent of the earth's sidereal lords and superiors as you are independent of the principles of Daumling." "Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, 'natural' being

a synonym to them (men of science) of that matter which falls under the perception of their corporeal senses—no progress can be really achieved. Our Globe, as taught from the first is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. * * * Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as globes, they are in *coadunition but not in consubstantiality with our Earth,* and thus pertain to quite another state of consciousness."

Unless this be accepted as the correct explanation, the entire philosophy becomes materialistic and contradictory, analogy ceases to be of any value, and both the base and superstructure of Theosophy must be swept away as useless rubbish. But there is no fear of this, for the Master's explanation will continue to be accepted by the large majority of Theosophists.

And as to H. P. B. personally, these words might possibly be remembered with advantage: "Masters say that Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good and part fraud; those who have started on the path through her must not try to belittle her work and aim. They do not ask for slavish idolatry of a person, but loyalty is required. They say that the Ego of that body she uses was and is a great and brave servant of the Lodge, sent to the West for a mission with full knowledge of the insult and obloquy to be surely heaped upon that devoted head; and they add: 'Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it.'" WILLIAM Q. JUDGE.

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THE PATH OF ACTION

THE Mohammedan teacher directs his disciples to tread carefully the razor's edge between the good and the bad; only a hair line divides the false from the true. In this the Asiatic took an excellent illustration, for the "hair line" is the small stroke *alif*, which, placed in a word, may alter the sense from the true to the false.

In chapter four of the Bhagavad-Gita, entitled, "Jnana-Yog," or the book of the Religion of Knowledge, the blessed Krishna instructs Arjuna upon the nature of action, saying: "Renunciation of and devotion through works, are both means of final emancipation; but of these two, devotion through works is more highly esteemed (by Him) than the renunciation of them;" and, "the nature of

action, of forbidden action, and of inaction must be well learned. The Path of Action is obscure and difficult to discern."

In ordinary humdrum life these words of Krishna are true enough, but their force is strangely felt in the mind of the devoted student of Theosophy, and especially if he happens to be a member of the Theosophical Society.

That body of investigators has now passed its probationary period, so that, as a whole, it is an accepted chela of the Blessed Masters who gave the impulse that brought it into being. Every member of it, therefore, stands to the whole Society as every fibre in the body of any single chela does to the whole man. Thus now, more than ever before, does each member of the Society feel disturbing influences; and the Path of Action becomes more and more likely to be obscured.

Always existing or coming into existence in our ranks, have been centres of emotional disturbance. Those who expect that these perturbations ought now to cease and grow less likely to recur, will find themselves mistaken. The increase of interest that is being taken in the Society's work, and the larger number of earnest students who are with us than at any previous period, constitute elements of agitation. Each new member is another nature added, and every one acts after his own nature. Thus the chances for being discomposed are sure to increase; and it is better thus, for peace with stagnation partakes of the nature of what is called in the Bhagavad-Gita, *Tamagunam,* or, of the quality of darkness. This quality of darkness, than which there is nothing worse, is the chief component of indifference, and indifference leads only to extinction.

Still another element in this equation that every earnest Theosophist has to solve, and which in itself contains the potency of manifold commotions, is a law, hard to define, yet inexorable in its action. For its clearer comprehension we may say that it is shown in nature by the rising of the sun. In the night when the moon's rays flooded the scene, every object was covered with a romantic light, and when that luminary went down, it left everything in a partial obscurity wherein many doubtful characters could conceal their identity or even masquerade for that which they were not. But on the sun's arising all objects stand out in their true colors: the rugged bark of the oak has lost the softening cover of partial day; the rank weeds can no longer be imagined as the malwa flowers. The powerful hand of the God of day has unveiled the character of all.

It must not be supposed that a record has been kept by any officials, from which are to be taken and published the characters of our members. There is no need of that; circumstances taking place in natural order, or apparently from eccentric motion, will cause us all, whether we will or not, to stand forth for what we are.

Every one of us will have to stop and learn in the cave outside of the Hall of Learning before we can enter there. Very true that cave, with all its dark shadows and agitating influences, is an illusion,

but it is one that very few will fail to create, for hard indeed to be overcome are the illusions of matter. In that shall we discover the nature of action and inaction; there we will come to admit that although the quality of action partakes of the nature of badness, yet it is nearer to the quality of truth than is that which we have called darkness, quietude, indifference. Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student, who, with a pure and high motive, strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows. All these errors made in a good cause, while sowing good seed, will be atoned by the motive.

We must not then be judges of any man. We cannot assume to say who shall or shall not be allowed to enter and to work in the Theosophical Society. The Masters who founded it wish us to offer its influence and its light to all, regardless of what we may ourselves think; we are to sow the seed, and when it falls on stony ground no blame attaches to the sower.

Nor is our Society for good and respectable people only. Now, as much as when Jesus of Nazareth spoke, is it true that there is more joy in heaven over one sinner who repenteth, than over ninety-nine just men who need no repentance.

Remembering then that the Path of Action is obscure and difficult to be discerned, let us beware of the illusions of matter.

HADJII ERINN.

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TEACHINGS OF THE MASTER

(CONCLUDED)

THE Master walked beside the river at evening-time. In the instant that his signal was recognized he walked no longer alone. By his side appeared one—as a little child clinging close to his garments. The Master said—"When you have obtained mastery over the senses then you will not longer totter in your step or falter in your flight. Realize the divine atma within you. Realize it!" he repeated, and then raising his hand slowly upward the stature of the child lengthened until a man's proportions were outlined. Only this form could hold the expanded soul. Disenthralled the soul perceived a world with every pulsation and in every faculty there was absolute harmony. This was divine. This is man's rightful condition into which only the Mahatmas have fully come; but to which every one is heir. The Mahatma teaches with the thought unexpressed, but formulated in his own mind and sent with sudden power, into yours. It strikes with resounding force against the spirit's prison house. In great agony the pupil cried out: "Master!

Master! redeem me from this state with your great power." The Master, answering, said: "Burst by concentration of spiritual energy the bonds that bind you." No pen can describe the force of the Master's thought. For the instant it seemed possible; a moment's hesitation to make the effort through mortal fear, and the supreme moment was passed. The Master looked sadly upon his suffering disciple and then was alone again.

The latter had gone back to try again through duty—if need be, through death.

THE LESSON

The pupil goes to the Master without conditions. He goes, but not to return. The illusions of matter are dispelled for him and thenceforth he is a stranger in the world of actions, even though he should be in it again.

Fiery is the furnace of probation, and great is the danger when the neophyte has reached the "states of exaltation." About each advance step wait the enemies of the spirit—to overthrow its sovereignty and hurl it back to the plane of matter. These enemies live in matter and are persuaded that their existence is confined to it—hence their determination to keep matter from a knowledge of spirit. In darkness and sin is their safety, for they are children of these conditions and will cease to exist when the lamp that is lighted from within is turned upon the world.

Temptations are in the way of those who would *demand* much without *deserving* even a little. So soon as the student comes in contact with the occult he encounters on the threshold the demons who loiter by—the demons of worldliness, inconstancy, suspicion and faint-heartedness.

The student should find in his own intuitions all the proof needed of the existence on this earth of the Wisdom teachers. Behind the screen of the senses reposes the soul of man—an unfathomable factor in the Universe—as unknown to its possessor as to its observers. Intuition is its only avenue of communication, and the language its speaks is known only to him who understands arcane knowledge or occultism.

When the Master has initiated his pupil he puts the seal of the mysteries upon his lips and locks them even against the chance of weakness or indiscretion.

It is the sense of personal isolation that brings on death; genuine philanthropy puts the individual *en rapport* with the *Divine Spirit* and thus gives him the eternal life. The Divine Spirit being all-pervading, those who put themselves *en rapport* with it, necessarily put themselves *en rapport* with all other entities in the same *rapport*. Hence, the Mahatmas are necessarily in constant magnetic relation with those who succeed in extricating themselves from the lower animal nature. It is by this means that the Mahatmas must first be known.

Until the Master chooses you to come to Him be with humanity, and unselfishly work for its progress and advancement. This alone can bring true satisfaction.

What is a Mahatma? Is it His physical body? No; for that must perish sooner or later—though it can be preserved through what is to us an endless age. A Mahatma is one who lives in His higher individuality, and to know Him truly, He must be known through the individuality in which He is centered.

Knowledge increases in proportion to its use—that is, the more we teach, the more we learn. Therefore, seeker after Truth, with the faith of a little child and the *will* of an Initiate give of your store to him who hath not wherewithal to comfort him on his journey. A whisper of the divine mystery into the ear of a weary wayfarer frees you from the stain of many evil deeds done in your migrations through matter. Philosophy can never be learned through phenomena. Try to break through the desire for it. Occult students the world over have been warned by their teachers that it is a habit which grows with gratification. It is better to abandon the study than to risk the dangers of black magic.

What is Self? Only a passing guest, whose concerns are all like a mirage of the great desert. Man is the victim of his surroundings while he lives in the atmosphere of society. The Mahatma may be willing to befriend such as he has an interest in, and yet be helpless to do so. The *will of the neophyte,* also, must be the magnet which alone can compel a Mahatma's notice. He follows his attractions as the needle does the poles. Will and Purity—these are the qualities which open the arcane to the presence of an adept—mere enthusiastic regard has no effect.

Feeble souls content themselves with wishes; great ones have *wills.*

In every man lie concealed the germs of faculties that are never unfolded on earth, and which have no reference to this state of knowledge.

No man can judge another, save by the measure of his own understanding: do not injure your own chance for growth by condemning in others the possession of faculties not known to yourself.

Thought runs swifter than the electric fluid; every bright aspiration sparkles and attracts the attention of the distant, ~~but ever~~-watchful Master.

"Lay your burden upon the Lord"—that is, put your reliance in the Higher Self. Use the body as a means of strengthening the connection with the spirit and opening the road for its descents.

Slay Ambition: it is a deadly and cowardly foe, whose power over you is augmented by the approbation of others.

It is Karma that sends you into this world—to which you come alone—that leaves you alone in it and which takes you out of it alone. The law of Karma is the law of the conservation of energy on the moral and spiritual planes of nature.

The body is the mind's portrait. The artist seeing its inharmonies regrets his failure, but knows not how to improve upon it. This is the spirit's work, which, accomplished, leaves the outward a reflection of the indwelling Soul.

The manna that feeds the spirit is hidden from sight. The universal spirit supplies it.

Duty is the River that flows through life. Its tide is silvery to those who are on it, but threatening to those who approach it seldom.

Seek to recover your soul. It is the hidden treasure lost in the caverns of sense. Its recovery is redemption from many rebirths.

The vain and the arrogant demand our pity—the weak and erring our forbearance—the indifferent our sympathy—and the wise, alone, our admiration.

You have learned of Krishna that death is better than the performance of another's duty. In persevering in the erroneous idea that we were put here to do the duties of others, woes have resulted that follow one through many lives.

Your perception of the inner self is clearer than the vision of the natural eye.

Earnestly regard the plane upon which you seek truth, do not expect to secure soul knowledge through the avenues of the senses.

Karma is like the vine that gathers strength through uninterrupted years, and which fastens its tendrils so closely that it is as strong as the structure to which it adheres. There is no way to destroy its power except by the separation of the parts, these parts renew themselves in other forms of life, but the structure is freed when its root is destroyed.

Evil thoughts corrode the character. Only the spirit has power over the character to purify it.

We carry the accumulated results of many lives from one to another. This is the clue to the perfect fairness of nature. The apparent injustice of all differences of well-being are explained by the fact that we have known former states of existence. Every spiritual effort now made will tell not only now, but in the next incarnation as well.

The clue to many of the great mysteries of life is to be found in reincarnation; it is the only possible solution of the enigmas of existence.

The rule of the Mahatma is to approach every one where there exists even only the slightest glimmer of the true light within him. None are left to perish who desire to be succored.

We write in every aspiration for truth, in thought and deed by day, and in soul-struggles by night, the story of our desire for spiritual development. Upon the pages of the Book of Karma are written the minutest particulars of individual efforts; when the feeble will is strong enough to prevent further births in this world, which is the spirit's dream life, we shall find in real existence all the chapters that we have written in all our transitions. Only then will we be able to read the whole book through and know the nature of the long journey out of spirit through matter and back again to the All.

The conflict of intuition against intellect has covered mankind in the crumbling ruin of despair. Man will never surrender him-

self to be the permanent vehicle of any set of ideas unless it completely satisfies the whole of his nature; the union of intellect and intuition only will end the conflict.

Take what you can of the teachings, and in developing devotion keep before you your example—THE TEACHER.

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AM I MY BROTHER'S KEEPER?

Genesis iv, 9.

MANY students, in their search for light, find divers problems presented to them for solution; questions so puzzling from the contradictory aspects which they present, that the true course is difficult of attainment for those who seek Right Living.

One of these questions, is it our duty to interfere if we see a wrong being done? arises.

The question of duty is one that can be decided fully only by each individual himself. No code of laws or table of rules unchanging and inflexible will be given, under which all must act, or find duty.

We are so ignorant or so newly acquainted with a portion of the Divine Will that generally we are poorly fitted to declare decisively what is wrong or evil.

Each man is the law unto himself—the law as to right and wrong, good and evil. No other individual may violate the law of that man, any more than any other law, without producing the inevitable result, the penalty of an infracted law.

I dare not declare that any one thing or course is evil in *another*. For me it may be evil. I am not wise enough to know what it is for another. Only the Supreme knows, for He only can read the heart, the mind, the soul of each. "Thou shalt not judge," saith the sacred writing.

My duty is clear in many places, but in the performing of it I may neither act as a judge or hold animosity, anger, or disgust.

Were a man to abuse an animal, surely I must interfere to prevent suffering to the helpless, dumb and weak, for so we are enjoined. This done, my duty lies in helping my brother, for he knew not what he did.

My aim is to find Wisdom, and my duty, to do away with ignorance wherever it is encountered. His act was caused by ignorance. Were a man to abuse wife or child through unwise use of wine or drug truly it is my duty to prevent suffering or sorrow for either wife or child, and also to prevent greater misery—perhaps murder. They are human beings, my fellows. This done, my duty lies toward the man, not in condemnation, but seeking the cause that makes him unwise, strive to alleviate—if not free him from it. He also is my brother.

If men steal, lie, cheat, betray the innocent or are betrayed by the knowing, my duty lies in preventing for others, if I may, sorrow and anguish, pain and want, misery, suicide or bloodshed, which may be, for *others,* the result of these acts.

My duty lies in preventing effects such as these from love for and a desire to help all men, not because men's actions seem to me wrong or their courses evil. I know not the causes of their actions, nor all the reasons why they are permitted. How then may I say this or that man is evil, this or that thing is wrong? The *effects* may to *me* seem evil, inasmuch as such appears to be the result for others. Here my duty is to prevent evil to other mortals in the way that seems most wise.

"Finally this is better that one do
His own task as he may even though he fail,
Than take tasks not his own, though they seem good."
—Song Celestial (Bhagavat-Gita).

He who seeks "the small old path" has many duties to perform. His duty to mankind, his family—nature—himself and his creator, but duty here means something very different from that which is conveyed by the time and lip-worn word, *Duty.* Our comprehension of the term is generally based upon society's or man's selfish interpretation. It is quite generally thought that duty means the performance of a series of acts which *others* think *I* ought to perform, whereas, it more truly means the performance of actions by me which *I know* are good for *others,* or the wisest at the moment.

It would be quite dangerous for me to take upon myself the duty of another either because he told me it was good, or that it was duty. It would be dangerous for him and me if I assumed that which he felt that it was good to do, for that is his duty, and cannot be mine. That which is given him to do I cannot do for him. That which is given me to do no living thing can do for me. If I attempt to do another's duty then I assume that which belongs not to me, was not given me. I am a thief, taking that which does not belong to me. My brother consenting thereto becomes an idler, fails to comprehend the lesson, shifts the responsibility, and between us we accomplish nothing.

We are instructed to do good. That is duty. In doing good all that we do is covered, that for which we are here is being accomplished and that is—duty. We are enjoined to do good *where it is safe.* Not safe for ourselves, but safe for the objects towards which our duty points. Often we behold beings suffering great wrong. Our emotions prompt us to rush forward and in some way prevent the continuance of it. Still the wise man knows it is not safe. Were he to do so his efforts would only arouse the antagonism and passions of superior numbers, whose unrestrained and ungoverned wills would culminate in the perpetration of greater wrongs upon the one who already suffers. It is safe to do good, or my duty, after I find how to do it in the way that will not create evil, harm others or beget greater evils.

For him who seeks the upward way there is no duty—for

nothing is a duty. He has learned that the word conveys an erroneous meaning when applied to the doings of the seeker. It implies the performance of that which savors of a task, or a certain required or demanded act necessary before progress is made or other deeds be performed. Of duty there is none such as this.

He learns to do good and that which appears the wisest at the time, forgetting self so fully that he only knows his doing good to others—forgetting self so far that he forgets to think whether he is doing his duty or not—entering Nirvana to this extent that he does not remember that he is doing his duty. That *for him* is duty.

"Resist not evil," saith one of the Wise. He who said this knew full well his duty, and desired to convey to us knowledge. That he did not mean men to sit idly by while ignorance let slip the dogs of pain, anguish, suffering, want and murder, is surely true. That he did not mean men to kneel in puerile simulation of holiness by the roadside, while their fellow men suffer torture, wrong or abuse, is still more true. That he did not intend a man to sit silently a looker-on while that which is called evil worked its will upon others when by the lifting of a finger, perhaps, its intentions might be thwarted and annulled—is truth itself. These all would be neglect of a portion of the whole duty of man. He who taught that men should "resist not evil" desired them only to forget themselves. Men think that all things which are disagreeable to them, are evil. By resistance he meant complaint, anger and objection to or against the inevitable, disagreeable or sorrowful things of life, that come to self, and he *did not* mean man to go forth in the guise of a martyr, hugging these same penalties to his bosom while he proclaims himself thereby the possessor of the magic *pass word;* (which he will never own and which is never uttered in that way) *I have suffered.*

If men revile, persecute or wrong one, why resist? Perhaps it is evil, but so long as it affects one's-self only, it is no great matter. If want, sorrow or pain come to one why resist or cry out? In the resistance or war against them we create greater evils. Coming to one's-self, they should have little weight, while at the same time they carry invaluable lessons in their hands. Rightly studied they cause one to forget himself in the desire to assist others when similarly placed, and the Lotus of duty—or love for man—to bloom out of the Nile mire of life. Resist not evil, for it is inseparable from life. It is our duty to live, and accept uncomplainingly, all of life. Resist not evil, but rather learn of it all the good which in reality it only veils.

Seek in it, as well as in the gleaming good, for *the Mystery*, and there will come forth from both the self-same form upon whose forehead is written "Duty," which being interpreted, meaneth efforts for the good of all *other* men, and over whose heart is written: "I am my brother's keeper." AMERICAN MYSTIC.

(The foregoing article was first printed by Mr. Judge in the *Path* for August, 1887).

LIVING THE HIGHER LIFE

"I have no desire for any other line of life; but by the time I had awakened to a knowledge of this life, I found myself involved by circumstances against which I do not rebel, but out of and through which, I am **determined** to work, neglecting no known duty to others."—**Letter from a Friend.**

THE "Dweller of the Threshold" which stares even advanced occultists in the face and often threatens to overwhelm them, and the ordeals of Chelaship or of probation for Chelaship, differ from each other only in degree. It may not be unprofitable to analyze this Dweller and those ordeals. For our present purpose, it is enough to state, that they are of a triune nature and depend upon these three relations: (1) To our nationality; (2) to our family; and (3) to ourselves. And every one of these three relations is due to the assertion of a portion of our own past Karma, that is to say, to its effects.

Why should we be born in a particular nation and in a particular family? Because of the effect of a particular set of our Karmic attractions, which assert themselves in that manner. I mean that one set of our past Karmas exhaust themselves in throwing us in our present incarnation amidst a particular nation, another set introducing us into a particular family; and a third set serving to differentiate or individualize us from all the other members of the nation or of the family. One of our Eastern proverbs says: "the five children of a family differ like the five fingers of a hand." Unless we look at this difference from this standpoint, it must always appear to us a riddle, a problem too difficult to solve, a mystery, in short, why children born of one family, while they have some traits common to all, should still appear to differ vastly from one another. What applies to the family applies also to the nation, of which families are but units; and also to mankind as a whole, of whom nations are but families or units. The only way to decide the great question of the age, whether the laws of nature are blind and material, or spiritual, intelligent and divine, is, it seems to me, to point out in connection with every subject, the absolutely intelligent and divine manner in which these laws act, and how they force us to realize the economy of nature. This is the only way by which we could become spiritual; and I would, once for all, call upon my co-workers for the cause, to realize at every step of their study, as far as possible, the Divine Intelligence thus manifesting itself. Otherwise, how much soever you might believe or take it for granted, that the forces that govern the universe are spiritual, the belief, however deep rooted it might appear, would be of little use to you when you have to pass through the ordeals of Chelaship; and then you are sure to succumb and exclaim that the "Law is blind, unjust and cruel," especially when your selfishness and personality overwhelm you. When once a practical occultist and a learned philosopher met with, what seemed to him a "serious calamity and trial," in

spite of himself he exclaimed to me frankly: "The law of Karma is surely blind, there is no God; what better proofs are needed?" So deep-rooted in human nature is infidelity and selfishness; no one need therefore to be sure of his own spiritual nature. No amount of lip learning will avail us in the hour of need. We have to study the law in all its aspects and assimilate to our highest consciousness,—that which is called by Du Prel super sensuous consciousness—all the data which go to prove and convince us that the Power is spiritual. Look around and see whether any two persons are absolutely identical, even for a time. How intelligent must be the power that ever strives to keep each and every one of us totally different *on the whole,* while, if analyzed, we possess some traits in common, even with the Negro, with whom we are remotely allied.

In this connection I shall refer you to a passage in the article on "Chelas and Lay Chelas" (vide column 1, page 11 of "Supplement to the *Theosophist*" for July, 1883):—"The Chela is not only called to face all latent evil propensities of his nature, but in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs * * * until the result is known." I shall only ask you to apply the same principle to your family relations affecting your present incarnation. Thus seven things are found to secure us a victory, or a sad, inglorious defeat in the mighty struggle known as the Dweller of the threshold and the ordeals of Chelaship:—(1) The evil propensities common to ourselves and to our family; (2) those common to ourself and our nation; (3) those common to ourself and to mankind in general, or better known as the weakness of human nature, the fruits of Adam's first transgression; (4 to 6) the noble qualities common to us and to these three; (7) the peculiar way in which the 6 sets of our past Karmas choose or are allowed to influence us now, or their effects in producing in us the present tendency. The adept alone can take the seventh or last mentioned item completely into his own hands; and every mortal who would, as I have since recently begun to reiterate, direct all his energies to the highest plane possible for him ("Desire always to attain the unattainable"—says the author of "Light on the Path"),—such a mortal too could more or less do the same thing as the adept, in so far as he acts up to the rule. Every Chela, and also those who have a desire to be Chelas even, as they suppose secretly, have to do with the first six propensities or influences.

The world is inclined—at least in this Kali Yuga (the Dark Age)—always to begin at the wrong end of anything and direct all its faculties to the perception of effects and not of their causes. So the ideas of "renunciation," "asceticism" and of the "true feeling of universal Brotherhood" (or "mercy," as I call it, in accordance with South Indian Ethics,) all of which are compatible with Gnanis, or the most exalted of Mahatmas, all these have come to be recognized by all our Theosophists, in general, as *the means* of progress for a beginner; while the real means of progress for us mortals—duties to our own families and to our own nation, or

"kindness" and "patriotism" in the highest and ethical sense of the terms—are discarded. True, from the standpoint of a Jivanmukta, a true friend of humanity, these two Sadhanas are really "selfishness;" still, until we attain that exalted state, these two feelings should be made the ladders for raising ourselves, the means of not only getting ourselves rid of our family defects and natural idiosyncrasies, but also of strengthening in ourselves the noble qualities of our families and of our nation. Until we reach that ideal state where the blessed soul has to make neither good nor bad Karma, we must strive to be constantly doing "good" Karma, in order that we might become Karma-less (nish Karmis).

Let it not be understood at all, that I mean by "family duties" and "national duties," false attachments to the family or to the nation. Family duty consists not in sensuality or pleasure-hunting, but in cultivating and in elevating the emotional nature (the fourth principle), of ourselves and of our family; in being equally "kind," not only to the members of the family, but also to all creatures, and in enjoying all such pleasures of the family life as are consistent with the acquirement of "wealth" (all the means necessary for the performance of Dharma or whole duty) according to the teachings of Valluvar, and in utilizing such pleasures and means for the performance of our duty to our nation. Patriotism consists similarly in theosophising our own nation, in not only getting ourselves rid of our national defects, as well as other members of the nation rid of the same, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to our nation; in the enjoyment of the privileges * of the nation and using them as a means for the performance of *Dharma*. If family duties are taken due care of, our duties to the nation and to humanity would, to a great extent, take care of themselves unimpeded. Our national duties, if strictly performed, serve to purify our fifth lower principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity or the *realization of universal tolerance and mercy*, purifies the lower (human) stuff in the fifth higher principle and makes it divine, thus enabling us to free ourselves gradually from the bonds of ignorance common to all human beings.

The above assertions, might, at first sight, seem rather bold and untheosophical. But I should venture to state my conviction that the whole edifice of Aryan religion and Aryan philosophy is based upon these principles, and that, on a careful consideration of the subject, the great importance attached to household life (Grihasta ashrama) in that philosophy, would be fully borne out. To my mind no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals who

* I use this word "privilege" in its ethical sense; privileges are to the patriot what the "pleasures" are to the family life.

were prematurely and madly rushing against the rocks of renunciation, and of proving the possibility of leading such a life in any age however degenerated; or as Rama, who, even after having become an *avatar-purusha,* came down amidst mortals and led a household life.

It has often been contended that the world has not progressed on *the path,* because *gnanis* or Mahatmas, have dwindled in their number and greatness, and because it is Kali-Yuga, or the dark age, now. Such arguments are due to our mistaking the effects for their causes. The only way to prepare the way for the advent of a favorable Yuga and for the increase of the number and greatness of Mahatmas, is to establish gradually the conditions for the leading of a true household life. I should unhesitatingly state, that that is the duty of earnest Theosophists and real philanthropists.

Is it not conceded by all philanthropists that unselfish labors for humanity can alone relieve us from the ocean of Sainsara (Rebirth), develop our highest potentialities and help us to alchemise our human weakness? Applying the same principle to unselfish discharge of our family and national duties, my position becomes tenable. A Mahatma has, it appears, declared that He has still "patriotism." But He has not said nor would say, that He has still family "attachments." This proves that He has got out of the defects of the family to which He belongs, while He is only striving to get out of national defects, some of which at any rate cling to Him. A Buddha would say, that He has "mercy," but no "patriotism."

The only effectual way to get out of family defects is to discharge all our duty to our family before leaving it, as ascetics, or before we die. Blessed is he* who, in each of his incarnations, *then and there,* gets rid of the defects of the family into which he is ushered, thereby converts those defects in his parents, brothers and sisters, into noble qualities, thus strengthening and developing the good qualities both of himself and of his family, then strives to be born in the same family again and again, until he himself becomes a Buddha and assists his family to become a family fit for a Buddha to be born into, while he becomes the cream of all the noble qualities of the family without being tainted with its idiosyncrasies. A Dugpa (Black Magician) is frequently born in the same family and becomes the cream of all its evil propensities. Here again is the operation of the sublime and divinely intelligent law of universal and natural economy asserting itself. This is beautifully allegorized in the story of a Jivanmukta churning out of the ocean, the elixir of life and leaving the *visha* (the poison, all the evil propensities) for the Dugpas. This is one of the meanings of the allegory. Avoiding all personalities and questionable facts, I shall rely solely upon our Puranas and scriptures to prove that in every family where Adepts and Gnanis are (or choose to

* This is the man to be in the family and not of the family like the water on the lotus leaf, making only the good traits of the family the seat of his higher self.

be) frequently born, often Dugpas are also born, as a matter of course. Krishna was the greatest of Gnanis and his uncle Kansa (for our present purpose) was a terrible Dugpa. The five Pandavas had a hundred wicked cousins, the Kauravas. Devas and the whole brood of wicked Asuras were born of the same parent. *Vibhishana* had for his brother, *Ravana* the prince of Dugpas; so had the good Sugriva a brother like Vali. Prahlada had a monster for his father.

Take the case of one who has not done all his duty to his family, before he dies, or before he takes the vows of renunciation and becomes an ascetic. Such ascetics find themselves attracted by the family defects and selfishness of themselves (which hitherto perhaps lay more or less dormant and now become kindled and awakened by the selfishness of the relatives) and are disturbed in the performance of the duties of their new order or *Ashrama*, however unselfish their relatives might have been "unconsciously" or unintentionally. In spite of themselves these relatives arrest the progress of the ascetics in whom the family defects become thus strengthened and developed. Such is the mysterious law of attraction. This man must be born again (1) either in the same family, with the family defects strengthened, both in himself and in his family; (2) or in another family. In the first case, the noble qualities of the family are not strengthened and therefore gradually disappear both from him and from the family. In the second case, he becomes an undutiful son, brother or husband, in his new family; firstly, because of the natural law of repetition, which, with the terrible Karmic interest, strengthens the tendency in him to disregard duty; secondly, because of the "counter family attractions" (or repulsions). Let not this unfortunate wanderer from the post of his family duty console himself with the foolish idea that this tendency would confine its havoc to family traits (good and evil) and to family duties alone. It would extend itself in all directions, whenever it can; it would make him disregard his duties to his nation and to himself (or in other words, to humanity). He would suddenly be surprised to find himself apathetic to his nation and to his highest nature, or to mankind. Such are the mazes and unknown ramifications of our evil or good propensities. Any evil or noble element of human nature converts itself, under "favorable" conditions, into any other element however apparently remote. The conditions are there ready wherever the element is strong; where there is a will there is a way. Performance of family duties, therefore, develops patriotism and mercy.

I do not at all mean to say that the effects of Karma *always* assert themselves in the same shape or form, but they often might and do. Nor do I mean that the affinities above stated, blossom and ripen in the incarnation immediately succeeding; they might develop ten or even one hundred incarnations after; but in such a case, the Karma only accumulates enormous interest. The affinities might not develop *at the same time* in both him and her, who

was once his wife; if they did at the same time, the account could be easily settled,—otherwise, woe to him and to her! Supposing that the attractions for him are developed in her, while the attachments for her are not developed in him at the same time; the result might be that she pines and languishes for him, sends her poisonous darts consciously or "unconsciously" against him; if these arrows do not kindle the corresponding nature in him, for the time being they frustrate his achievements in other directions. Supposing by the time the affinities in him are developed, he becomes an initiate and she becomes, (let us suppose), his pupil (male or female). If at the time the pupil's affinities have become converted into devotion for the initiate, the latter becomes blinded in his philanthropic work and noble duties of a sage, and commits, through the infatuation of a love for the pupil, serious blunders, which result in a catastrophe to both of them and to humanity: and both the pupil and initiate fall down and have to mount their rugged pathway again with increased difficulties in their way.

Once, in an age and in a country, when and where household life continues to be ideal, one single wretch commits the first act of transgression by impetuously rushing into the circle of ascetics, or by dying before wholly discharging his duty to his family, the natural result is that both himself, his family, and his nation, become thereby seriously affected. The Akasa* becomes affected by the impulse to transgress in this direction; this impulse forces itself gradually (with accumulated interest, redoubled force) upon others; the ignoble example becomes a precedent; other cases of a like nature follow in quick succession. In the course of time, (just when a sad descending cycle begins, such is the divine intelligence of the law that economizes energies and makes things fit it), the leading of the ideal family life becomes almost impossible and very rare: the whole community is thus ruined. Learned and great adepts retire to other spheres (where there then is an ascending cycle) and leave the nation to be swallowed by a cataclysm after ages of degradation and vice.

Let us now reverse this case, and suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties; then, as naturally as in the preceding case, the precedent gradually gains acceptance; the way is paved for the advent of an ascending cycle; Gnanis bless the noble man and come down from other unfavorable spheres, where descending cycles begin to dawn.

Now it may be easy to understand why Chelas and lay Chelas (who have not yet thrown off their family defects and thus become the cream of their family's good qualities) are told to be careful lest they become Dugpas (Black Magicians).

I will ask you to apply the same kinds of arguments to the

* The Ether, the Astral Light.—(Ed.)

necessity for performing (and the failure to perform) our duties to our nation and to mankind. You can see that the phenomena of heresy, downfall of religion, rise of new religions, the birth in Europe of a Max Muller, who expatiates upon the greatness of the Vedic philosophy, and of Bradlaughs and other infidel sons of Christian parents—all these are due to the fact (and also to other causes), that the individuals concerned had not in some one or other of their past incarnations, done their duty to the nations (or religions), to which they respectively belonged. A study of the times when and in the manner in which the traits of these men are brought into play should be profitable in several ways. Extending the analogy, it may be said that heartlessness, murder, cannibalism, etc., are due to failure to discharge, in past incarnations, one's duty to humanity (that is, to one's self).

In conclusion it might be added that the most important element in the "Dweller of the Threshold," and in the ordeals of Chelaship, is family defects, which ought to be *first* "conquered;" then in order come national defects and the "diseases of the flesh" in general. Though all these three have to be got rid of simultaneously as far as possible, and all the three kinds of duties performed, still beginners should pay more attention to the first than to the second, and more to the second than to the third, and none of these neglected.

In those happy Aryan ages, when Dharma was known and performed fully, those men and women who did not marry, remained in the family for performing their family duties and led a strictly ascetical and Vedantic life as Brahmacharis and Kannikas (or virgins). Those alone married, who were in every way qualified for leading a grihasta (household) life. Marriage was in those days a sacred and religious contract, and not at all a means of gratifying selfish desires and animal passions. These marriages were of two kinds: (1) Those who married for the express purpose of assisting each other (husband and wife) in their determination to lead a higher life, in fulfilling their family duties, in enjoying all pleasures enjoined for such a life and thereby acquiring the means for attaining the qualifications for higher ashrama, of renunciation (Sannyasa), and, above all, for giving the world the benefit of children, who would become gnanis and work for humanity. Such a husband and wife might be regarded as not having in their previous incarnations been able enough to become ripe for Chelaship. (2) Those who had, in their past incarnations already fitted themselves completely for entering the sanctuary of Occultism and gnana marga (path of wisdom). One of them, the Pati (the master or "husband") was the Guru who had advanced far higher than his Patni (co-worker or pupil or "wife"). As soon as the alliance between them was made, these retired into the forest to lead the life of celibacy and practical Occultism. But, before so retiring, they had invariably promised to their parents and other members of their family to assist and elevate them even from a

distance and offered to periodically adjust* the inner life of all the relatives. I quote the language generally used in making such promises: "Whenever mother, father, sister and brothers, any of you think of me in your hour of need, wherever or whatever I may be, I solemnly promise to lend you a helping hand."

Needless to say, that such vows were conscientiously kept, and that those who were not really able to do so never made such promises nor retired from the side of their family, but chose to belong to the first class of married people. This second class of persons who thus retired into the forest and became hermits, were called Vanaprasthas. They always obtained the full consent** of their near relatives and renounced "pleasure and material prosperity" (money making, etc.).

The fourth highest order of life was complete renunciation (Sannyasis). These were the blessed few who had, then and there, in each incarnation, got out of family defects. Only those *were* admitted into this order whom the defects of no family could affect. Long before their admission into this order, they had, by fulfilling family duties, successively, incarnation after incarnation gone far beyond the reach of family defects. Brahmacharis and Kannikas could, after they had discharged family duties, become Sannyasis. All except those belonging to the second order of life were called upon and did take a vow to give up one or more of their dearest and strongest defects.

Such, my friends, were the Laws of Manu. If any of you could establish a community on a better foundation, I should be happy to give up my allegiance to the great Sage, Saviour, and Legislator. As every Manu establishes the same Manava Dharma again and again, and as the Manus are higher than Buddha and other founders of religions, I should call upon you to pay all possible attention to this subject. Manu is higher, because he overshadows a Buddha.

I must request the readers to study every word and the whole of this paper (if it deserves to be so called) and not tear it piecemeal or interpret passages and phrases in it, as they please. I must add that by "family duties" I do not at all mean sacrificing your duty or conviction and Truth, to gratify the whims or selfish nature or sectarian views of any of your "relatives." But I use the expression "family duties" in a peculiar sense, namely, "that course and *only that course* of action, speech and thoughts by which you can not only get rid of your family defects in this very incarnation, but also strengthen in yourself all the noble qualities of your family, and which will at the same time enable your relatives (parents, brothers, sisters, wife, children, etc.) also to get rid of *the same* defects and strengthen in themselves *the*

* I use the word in the peculiar sense which I have already attached to it.

** "Full consent" including the consent of all their various consciousnesses. If the Patin or Pati saw, and they ought to be able to see, that even in one of the consciousnesses of any of their near relatives there lurked a latent spark of hesitation to consent or of unwillingness, then the pair unselfishly gave up their determination to become Vanaprasthas and remained with the family until the proper time came.

same good qualities—so that you might be born again and again in the same family."

"Patriotism" is used in a similar manner; and the article "Elixir of Life" (see *Theosophist*) should be read in the light of this paper.

The question is asked, "Has the dweller of the threshold an objective form; upon what does its objective form depend; does it always appear to every one in the same form as it did to Glyndon in Bulwer's story?"

It is objective to those who have gone very far.

It depends upon (1) a certain thing I shall not here name; (2) the stage of development to which the chela or occultist has attained or is near attaining; (3) the mode of regarding elementals and the Dweller, peculiar to the chela or occultist, to his family and to his nation, or rather to the national and family legends or religion; (4) which form, more or less monstrous or incongruous, would be most frightful and overpowering to him at the critical period. Subject to the above four conditions, the Dweller assumes a form according to the manner in which the chela or occultist *has or has not fulfilled his threefold duties,* and according to the manner in which the sevenfold elements of the Dweller assert themselves upon him. The better he has fulfilled the threefold duties, the less does the Dweller affect him. Of course the form is not necessarily the same for every one.

Why did the Dweller appear to Glyndon's sister, who was not undergoing probation, and why in the same form?

Because she was sympathetic and sensitive enough. The principle involved in this case is the same as in obsession.

The Dweller might either be but one elemental, or a group or several groups of elementals assuming one collective form. It is one elemental, when the crisis comes at the very commencement of the chela's or occultist's attempt to elevate his lower nature. This is the case when he has the least (Karmic) stamina for the "uphill path." The later on his path is waylaid the more numerous are the elementals of which the Dweller is composed.

It need not be imagined that this appearance or influence confronts the chela only once until he reaches the first initiation, and an initiate only once during the interval between two initiations. It appears as often as the stock of his Karmic stamina falls below the minimum limit.

By Karmic stamina is meant the *phala* (effect or fruit) of past unselfish, good Karma that has become ripened. Though the occultist might have an immense quantity of past unselfish good Karma stored up, still, if during his crisis there be not a sufficient number of present unselfish good thoughts to ripen a sufficient portion of that quantity, he finds himself destitute of the necessary stock of stamina. Few are they who have already laid up a good quantity of unselfish good Karma; and fewer still are they who have the requisite degree of unselfish and spiritual nature during the period of trial; and there are still fewer who

would not rush for further Yoga development, without having all the requisite means.

When not qualified fully for it, we ought to and could go on developing ourselves in the ordinary way, and try to secure the necessary means by leading an unselfish life and setting an example to others, and this is the stage of nearly all ordinary Theosophists. They, in common with all their fellows, are influenced by a "Dweller," which is the effect upon them of their own, their family, and national defects; and although they may never, in this life, see objectively any such form, the influence is still there, and is commonly recognized as "bad inclinations and discouraging thoughts."

Seek then, to live the Higher life by beginning now to purify your thoughts by good deeds, and by right speech.

MURDHNA JOTI.

(The foregoing article was first printed by Mr. Judge in the *Path* for July and August, 1886).

ON THE LOOKOUT

Mr. Maurice Maeterlinck is a writer and a thinker of such eminence that we turn with no ordinary feelings of curiosity to terse portions of his new book, "La Mort," that concerns ourselves with Theosophy and with Reincarnation. It may be said at once that the result is disappointing. Mr. Maeterlinck seems to have an adequate conception neither of the mission of Theosophy nor of the nature of its appeal. That he has been misled by some modern exponents of the Divine Wisdom more intent upon their own intellectual dignities than upon the duties of simple transmission is evident enough. But it is not an excuse. It might be an excuse with lesser men, but Mr. Maeterlinck's renown should have been a guarantee of something better. The works of H. P. Blavatsky were open to him, or at least some of them, in their French form. That he seems to have preferred some trumpery handwork, or digest, or synopsis is a misfortune, not only to his public, but to his reputation.

Mr. Maeterlinck devotes a page to Theosophy and twenty pages to Reincarnation. He seems to suppose that the chief mission of Theosophy was to explain certain psychic phenomena and to persuade us to believe in sundry laws of physical vibrations. Of the Theosophical teachings of Brotherhood and of their scientific demonstration, he seems never to have heard. He quotes some of the speculations of Sir William Cookes as an authoritative statement of Theosophy, evidently under the impression that the eminent English chemist is a Theosophist, whereas he is not a Theosophist and never was. All this sort of thing, he says, is interesting enough as a statement of ancient beliefs, but when it is offered to us as a definite doctrine it becomes "insupportable." Certainly it would be insupportable if it were Theosophy, which it is not. But it is less insupportable than Mr. Maeterlinck's crude and ignorant treatment of a system of philosophy that he is apparently too indolent to study.

Where, asks Mr. Maeterlinck, are the proofs of all this? Why are there no demonstrations not only of occult phenomena but of "the immortal triad," of the "three worlds," of "the astral body," of the "permanent atom," and of "Kama-Loka?" At first we are inclined to ask what sort of proof Mr. Maeterlinck wants and what he would consider to be proof. But fortunately he leaves us in no doubt upon this point and once more to the detriment of his own sagacity. He believes that he has found at least the beginning of proof of reincarnation, and his "proof" consists of the maunderings of a mesmerized girl of 18 years of age, who was experimented upon by Colonel de Rochas. It

seems that this girl related in the mesmeric state certain supposed experiences that evidently could not have belonged to her present life and that must therefore be referred to a previous existence. So now we know what Mr. Maeterlinck means by proof. He has nothing but contempt for a system that explains every phenomenon of life, that presents a flawless chain of cause and effect, from the atom to the Christ, but he is on his bended knees before an hysterical girl mentally vivisected by the psychic researcher. Understanding at last what Mr. Maeterlinck means by proof, we may at once concede that we have none to offer. We are not in the mesmeric business.

But for Reincarnation as a theory Mr. Maeterlinck has an immense liking. A few more mesmerized girls and he would probably give to Reincarnation his full adherence. "One cannot deny," he says, "that of all religious hypotheses that of Reincarnation is the most plausible and the one that least shocks our reason. It has the support of the most ancient and the most universal religions, those which have incontestably furnished to humanity the greatest sum of wisdom and of which we have not yet exhausted the truths and the mysteries. As a matter of fact, the whole of Asia whence comes nearly all that we know, has always believed and still believes in the transmigration of souls." Elsewhere he expresses his regret that the teachings of Theosophy on the subject of Reincarnation have not been more "peremptory," and we may suppose that by peremptory he means something of the mesmeric kind that he finds so convincing, "for there has never been a belief more beautiful, more just, more pure, more moral, more fruitful, more consoling and, up to a certain point, more probable than this. With this doctrine alone of expiations and of successive purifications we have a complete explanation of physical and mental inequalities, of all social iniquities, of all the abominable injustices of fate."

For all this we may be duly thankful. And indeed it is no small thing that Mr. Maeterlinck with his incalculable audience throughout the whole of civilisation should thus testify to the value of Reincarnation and the unique place that it holds among religious theories. But he might have done so much more. He might either have written adequately of Theosophy or have refrained from writing at all. It is no small offence that a philosopher of such eminence should speak of what he obviously knows nothing and that he should present a distortion and a caricature of a system that he has not even taken the trouble to become acquainted with.

The Springfield Republican, unique among American newspapers for its dignity and breadth of view, recently printed one of those far too numerous communications that assume an identity between Theosophy and the teaching of a coming Christ. Most of these communications necessarily pass uncontradicted, but in this case we have a lengthy rejoinder which is signed "Some Massachusetts Theosophists." The letter is too long to quote in full, but some passages may well be reproduced. The writers say in part as follows:

> As Theosophists we demur and object. Either Theosophy should not have been mentioned at all, or the expression should have been "The view of a Theosophist," or "Some Theosophists." Mrs. Besant is a very prominent one, but even she is careful to say this prophecy is given by her personally, and not as president. A. P. Sinett, vice-president of the society of which Mrs. Besant is president, and the secretary of the Indian section. Babu Bhagavan Das do not agree with her in this prophecy. Also she has taken pains not to organize the order of the Star in the East as one of the subsidiary activities of the society or as one of the leagues under its shelter. It is an independent order, with an Indian boy in his teens as its head; of whom Mrs. Besant is guardian, while she is the protector of the order of the Star in the East. * * *
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> Mrs. Besant's is not the only Theosophical Society, though, perhaps, the most conspicuous one; of late sometimes unfortunately so. * * * There is also a large number of independent Theosophists. The declared objects of all these are similar, being variations on the originals as founded in 1875 by Mme. Blavatsky: (1) To form a nucleus of universal brotherhood, without distinction of creed, race or sex; (2) to pursue and encourage the study of comparative religion, philosophy and science; (3) to investigate unexplained laws of nature and the latent powers of man. * * * None of these other societies has proclaimed a second advent, and several reject the idea.
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> There are many Theosophical magazines in many languages. In English are the Quest, the Path, the Quarterly, Universal Brotherhood, the Word and Theosophy. None of these upholds second adventism. There are only Mrs. Besant's own organ in India—the Theosophist; in England, the Vahan, a small

magazine of her society, and a sensational monthly with variegated covers published in this country, and called the American Theosophist, that exploit it. Therefore, again this declaration of a Christ soon to come is not Theosophical, even if true.

It is the duty of Theosophists in general to repudiate any additions to the philosophy put forward by H. P. Blavatsky. Theosophists all over the world are entitled to believe in any theories that they wish, or to cherish any expectations that seem good to them, but they are not entitled to label those theories or those explanations with the name of Theosophy.

Eastern Wisdom teaches that spirit has to pass through the ordeal of incarnation and life and be baptised with matter before it can reach experience and knowledge. After which, only, it received the baptism of soul or self-consciousness, and may return to its original condition of a god, plus experience, ending in omniscience.

—H. P. Blavatsky—In Lucifer, Vol. 1, p. 114.

A CREED

I hold that when a person dies
  His soul returns again to earth;
Arrayed in some new flesh-disguise
  Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the roads again.

Such is my own belief and trust;
  This hand, this hand that holds the pen,
Has many a hundred times been dust
  And turned, as dust, to dust again;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.

All that I rightly think and do,
  Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
  For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged, or overcome.

I know that in my lives to be
  My sorry heart will ache and burn,
And worship unavailingly,
  The woman whom I used to spurn,
And shake to see another have
The love I spurned, the love she gave.

And I shall know, in angry words,
  In gibes, and mocks, and many a tear,
A carrion flock of homing-birds,
  The gibes and scorns I uttered here.
The brave word that I failed to speak
Will brand me dastard on the cheek.

And as I wander on the roads
  I shall be helped and healed and blessed;
Dear words shall cheer and be as goads
  To urge to heights before unguessed.
My road shall be the road I made;
All that I gave shall be repaid.

So shall I fight, so shall I tread,
  In this long war beneath the stars;
So shall a glory wreathe my head,
  So shall I faint and show the scars,
Until this case, this clogging mould,
Be smithied all to kingly gold.

(From "The Story of a Round House." By John Masefield. New York. The Macmillan Company.)